

like the blue sky breaking from behind grey October clouds, there passed a friendly expression across his face, as if he thought of days long gone by. Then he moved on, mumbling a line from Goethe, in a deep, broken, and yet intelligible voice, as if appealing for sympathy :

‘ *Das Maulthier sucht im Düestern seinern Weg.* ’ ”

Was it Heine or was it Max who misquoted Goethe’s line, substituting *im Düestern* for *im Nebel*? It may have been Heine, who sought thus to make the line still more appropriate to the darkness into which he felt that he was sinking. But a few lines further on Max quotes one of Heine’s *Lieder* thus : *Ein Tannenbaum steht einsam*, and in a subsequent paper he speaks of the apostle Peter, who “had no wife, or, at least, he never acknowledged her,” provoking the mirth of his adversary, Andrew Lang, who recalls distinctly how “Peter’s wife’s mother lay sick of a fever,” and feels grave doubts of Max Mueller’s intimate acquaintance with at least one of the sacred books of the East.

It is probably by his editions of the sacred books of the East, of the Hymns of the Rig-Veda in their various texts, that Max Mueller will be judged to have contributed most to the advancement of learning. He came to England in 1846 and soon became anxious that the Englishman, who, as Kipling assures us, “does not understand,” should have some conception of the religious and philosophical attitude of the Hindoo, whom he is called upon to rule. Why he should understand this is, of course, a problem that an Englishman, if left to himself, would never think it worth his while to essay to solve ; but this learned and catholic minded German exerted himself to clear the way for the Englishman’s understanding of the Hindoo’s mental standpoint and character, thus doing a real and great service to the British Empire, as well as to the learned world. His theory of the origin of myth, as set forth in his “Chips from a German Workshop,” where he explains it as the outgrowth of a disease in language, has always seemed to me inadequate, and I am in thorough agreement with Andrew Lang’s objections to it. In philosophy he attempted to revive the teaching of Kant, and seemed to me to be moving in the right direction. But his greatest service to the men of his day and generation was rendered when, in 1861, he published his lectures on the Science of Language. In these were presented to the ordinary English public for the first time the main results attained by the comparative study of languages ; and Englishmen learned with regard to their ancestry something “older than any history that is written in any book,” that at one period in their existence, Indians, Persians, Slavs, Greeks,